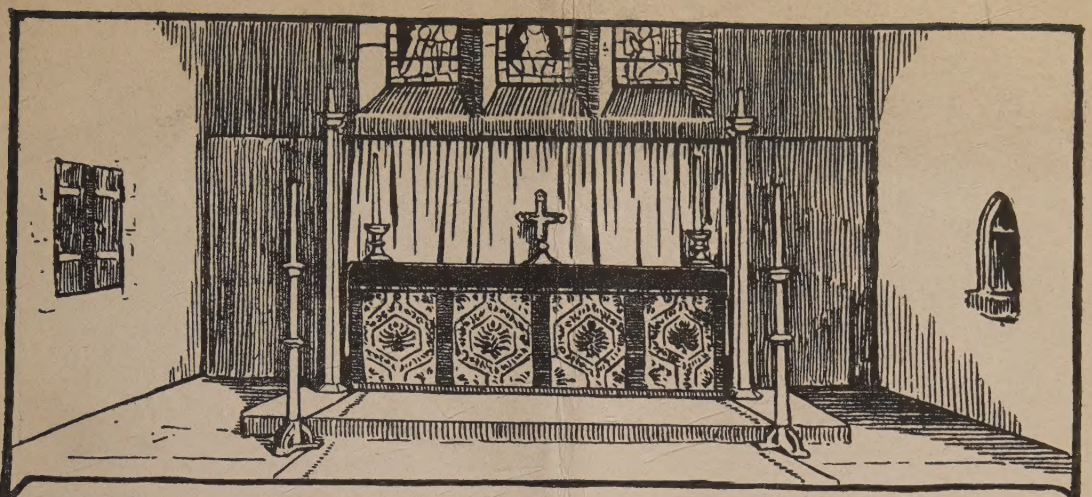

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

Vol. 12. **No. 44.**

Winter, 1940.

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PRICE SIXPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

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WINTER, 1940. **Vol. 12. No. 44**

PRESIDENT'S NOTES.

It is much regretted that present conditions compel us to increase the price of this *Quarterly* to sixpence and to raise the annual subscription of the Society to three shillings and sixpence.

Donations to our funds would be most gratefully received from all who regard the Anglican Society as standing for an essential task in the English Church.

Certain aspects of this task will become of immediate and widespread importance after the war. The fact is due to lamentable causes, but it also promises a fresh opportunity. This we must be ready to seize.

H. ADEANE BYARD.

EDITORIAL.

Readers are asked to note the Editor's new address: CHADLINGTON, OXFORD.

REUNION NOTES.

We are again being invited to join in a Week of Prayer for Christian Unity from Jan. 18 to Jan. 25. In spite of the high ecclesiastical support which is being given to this movement, I have nothing to add to what I said in the Spring number. I do not think that any discreet member of the English Church ought to join in it: because it is based on the Feast of St. Peter's Chair, which implies claims which are historically false; because it is recommended by the Superiors Council, two members of which are known to be supporters of the Romanizing party, "looking towards Rome"; and because it is held at the same time with a similar week of prayer supported by the Confraternity of Unity. We could not comfortably join in prayer for peace with people who meant by peace, Hitler's New Order: and what is the Pope but a dictator in a soutane? Nor is it any use to tell us that members of the Church of Sweden, and of the English and French Reformed Churches, who are much further removed from Rome in doctrine than we are, are taking part in this week of prayer. They are in no danger; they have no Romanizing parties, or sentimentalists vapouring about the "Holy See": we have.

At the same time I do not think it is fair to blame the Vatican, as some do, because it does not condemn outright the methods of the dictators. Such critics forget that the Papacy is a Power among the Powers, and has longer experience of statecraft than any of them. Rome is in Italy, and the Pope is an Italian; we cannot expect the Papacy not to be profoundly influenced by the Italian spirit, and not to remember that Mussolini could blow the Vatican to bits if he found it expedient to do so.

The Papacy is a dictatorship, and has always been happier with autocrats than with parliaments. We are fighting for the British system of free government, but we cannot expect the Papacy to feel any sympathy with it. The declared policy of Rome is the promotion of the corporative state, like the Austria of Dollfuss, or the Portugal of Dr. Salazar: which may, or may not, be the best form of government for those countries, but is certainly not the form of government in favour in English-speaking countries. The astute politicians at the Vatican may think that Hitler and Mussolini will not last for ever, and that the Pope is more likely to get what he wants from their successors than from free parliaments with Protestant backgrounds. Certainly the Vatican is not going to quarrel with the other dictators in order to pull the chestnuts out of the fire for Britain and her allies.

All who are interested in our relations with Presbyterianism are strongly recommended to read Dr. J. L. Ainslie's recent book, "The Doctrines of Ministerial Order in the Reformed Churches in the 16th and 17th Centuries." The author is a Scottish Presbyterian minister; he shows clearly that the Reformed Churches, that is, the societies founded on the model created by Calvin, had a perfectly clear and logical

doctrine of the Church and the Ministry; which they believed to be of Divine appointment, because it was, as they thought, the doctrine of the New Testament. Their ministry was not in any sense a priesthood, but a "preacherhood"; its essential function was the preaching of the Word, and for this reason no one but a preaching minister was allowed to baptize. A man was made a minister by his "call," of which ordination by laying on of hands was not necessarily a part; indeed, the laying on of hands was dropped, for fear it should lead to "superstitious ideas," and was only reintroduced (being undoubtedly scriptural), when there was no further danger that it would lead to confusion with the old ordination. Calvin was never ordained at all; Knox had been a priest before the Reformation (though it appears not to be known when or by whom he was ordained), but his position in the Reformed Church had nothing to do with this. Bishops and priests who wished to join the Reformed ministry (there were bishops who did, both in France and Scotland) had to be ordained, and even then had to be carefully tested before ordination. It was one of the greatest grievances of the Presbyterian party in England under Elizabeth, that priests ordained under Mary by the old rite were accepted, but Reformed ministers had to be ordained. It was not till about 1654 that some Presbyterians, in consequence of Anglican polemic, began to claim a "presbyteral succession" from the pre-Reformation Church; the earlier Reformed ministers rejected any such succession (which, on their premises, they were right to do, for a "preacherhood" needs no succession, as Father Kelly showed in "The Church and Religious Unity"). The "Reformed" religion was international, and was everywhere the same in faith and order, from Scotland to Hungary, Dr. Ainslie gives special attention to the superintendents, sometimes called bishops, and shows that they were in no way a superior order, and that their appointment (which afterwards came to an end) was not a breach of the principle of equality of ministers (which was based on St. Matt. xx, 26, St. Luke xxii, 26, I St. Peter v, 12, other passages which mention grades in the ministry being ignored or misunderstood).

If Dr. Ainslie is right, and if the Presbyterian doctrine of the ministry is still what it was in the sixteenth century (which there seems no reason to deny), the thesis which I have often maintained seems to follow: the difference between the Presbyterians and us is not one of order, but of faith; their ministry is a "preacherhood," ours is a priesthood (sacerdotium), though doubtless a "preacherhood" as well; it is not how the man becomes a minister, but what he is when he has become one, that is the fundamental difference.

For this reason all attempts to unite the two systems within the region of order only, such as the South India scheme (which is, indeed, concerned with Congregationalists rather than Presbyterians, but their doctrine of the ministry is certainly not nearer to ours than that of the Presbyterians) are bound to fail: because they ignore the fundamental fact that our ministry is a "sacerdotium," while the other side deny that a "sacerdotium" is possible. There may be different opinions on what a "sacerdotium" means; but we shall never get any further until we say quite clearly that "presbyter" in the Catholic sense, a member of the second order of the "sacerdotium," and "presbyter" in the Presbyterian sense, a preaching minister, are quite separate things. They may be combined in the same person, and the intention of our ordinal clearly is that they should be. But their difference is shown by these two facts; we do not ordain Roman Catholic priests, but we do ordain Presbyterian ministers; and we allow laymen to preach, but never to celebrate the Eucharist.

I fear there is little more likelihood of agreement with Geneva in our time, than with Rome; and if we cannot agree with the Presbyterians, we are still less likely to agree with the Congregationalists. When the war is over, we shall no doubt be confronted with a strong demand for intercommunion with the Nonconformists at all costs. To yield to it in any degree would be to give up our claim to be the Catholic Church with the Catholic ministry.

We have our own policy for advance towards reunion; it is the only one that has yet produced any definite results. First we must press forward the understanding with the Orthodox and other Eastern Churches; as far as is consistent with that, we must draw closer to us the right wing of the Lutherans. For the defect of the Lutherans is, not that they deny the priesthood, as the Reformed do, but that they

think too little of it: Justification by Faith looms so large in their eyes, that everything else is secondary.

There is nothing wrong with Justification by Faith, rightly understood; and where Lutheranism is embodied in a church, as it is in Sweden and Finland, the way is open. Politics should have nothing to do with reunion, but in fact it has: it is not, perhaps, without significance that the two nations which have really distinguished themselves in this war are the Greeks and the Finns (for the Finnish War, though not technically part of Hitler's War, was directly due to it, and was equally with it a struggle between freedom and dictatorship).

We cannot achieve the reunion of Christendom all at once; it must proceed step by step; to grasp all at once is to lose all. Reunion with the Eastern Churches, and with those of Scandinavia, and the reconciliation of Lutheranism with Orthodoxy, is our immediate duty, and is perhaps enough for one generation. C. B. Moss.

UNITY.

A Consideration of the Objects of the Anglican Society.

Throughout Holy Scripture, and notably in the latter part of the seventeenth chapter of the Gospel according to St. John, there are constant references to the importance of unity. That passage indeed would almost seem to justify us in making Christian unity the object of our lives, and judging all our words and actions by asking whether they helped or hindered that end, but before accepting such a conclusion we must enter two caveats.

Firstly, the only unity which we desire or even recognize is in Christ, Who is Truth. There can therefore be no true unity founded upon the sacrifice, or even the compromise, of truth.

Secondly, the larger unity must always be built upon the smaller, as Our Lord prayed first for His immediate company, the Apostles, and then for the whole Church. (It is noteworthy that the second great commandment is not to love mankind, or the Catholic Church, but our neighbour, the next person to us.) For example, if we belong to a small group of people with a certain unity of its own, but somewhat separated from the great body of Christian brethren, it is clearly our duty to try to draw this small group into closer contact with the rest. But we must draw gently, for if we pull too hard we shall destroy the smaller unity without building up the larger, and instead of healing an old breach we shall create a new one. It is in small groups of people, sometimes very small groups, that those habits of love and unity are fostered which make the unity of the Catholic Church a reality is not an empty dream.

Now these considerations have a direct bearing upon the objects of our Society.

We are bound together to promote and preserve the Catholic Faith, for our unity is with and in Christ, and must therefore be founded upon a true faith in Him.

But as Anglicans we are committed to the general principles laid down in the Book of Common Prayer, and it behoves us to be quite clear whether those are the principles of the Catholic Faith or not. If they are not, the unity of the Anglican Communion is a fundamentally false one, so that it is idle to try to draw our own denomination into any larger unity; if these principles were not those of the Catholic Faith we should have to abandon the false unity of the Church of England, and seek the true Catholic unity wherever it might be found. But if, as I believe, the principles of the Prayer Book are precisely those of Catholic Truth (we are not committed to a blind admiration of every sentence of the book), then we are obviously bound to subscribe to them with our hearts. If we are inclined to consider the doctrines of the largest part of Western Christendom to be necessarily more true than those of our own comparatively small section, let us remind ourselves that, however great the faults upon our own side, the power that declared us excommunicate was a repressive dictatorship and remains so, and let us ask whether the repression of criticism must not always end in damage to truth and righteousness in the long run.

Being committed then to the acceptance of our own community as a true unity, partaking of the nature of the One Holy Catholic Apostolic Church, we cannot escape the duty of upholding its discipline and traditions. The cohesion of any human society or part thereof requires that its rules and discipline be observed by its members, and the divine origin of the Church does not release her from this law. But, besides observance of rules, any true

unity requires some common spirit, and respect for some common tradition.

I am not canonist enough to know how far an English priest may deviate from the printed words of our liturgy without actual breach of discipline, but as a wandering layman I do know that the variety of rite is such as to make it sometimes quite difficult, even for those of an ecclesiastical upbringing, to follow the service in a strange church. The uninitiated must often find it impossible to follow, and to everyone this variety is a continual and exaggerated advertizement of disunion,—so exaggerated in fact that the occasional attendant at Anglican services is apt to believe that there is positively no unity in the Church of England. I can think of no point at which our diverging liturgical streams can meet again, unless it be the Book of Common Prayer.

But it is our object to appreciate as well as uphold our own use, and this really implies that attention to all arts ancillary to the Art of Worship, which the old third object of the Society used imperfectly to express. The unity which is in Christ expresses itself naturally and inevitably in corporate worship, and corporate Christian worship in turn fosters the spirit of unity. All our ecclesiastical arts then, music and architecture, rite and ceremony, or whatever other arts there be, are good just in so far as they draw together the individuals into the congregation, and the congregation into the Church in one expression of worship of the True God. Those responsible for arranging public worship must not only be full of the spirit of worship, and steeped in the mind of Christ as shown in His Church, but they must cultivate a delicate understanding of their congregations so as to know as far as possible what significance any word, object, arrangement or movement will convey, both to their conscious and unconscious minds, and what emotions it will express or fail to express. If they study liturgiology, they should do so not merely as a fascinating branch of antiquarianism, but partly to know more intimately the mind of the Church, and partly to learn how to draw the souls of the congregation into the action of Catholic Worship. The intelligent student of the old masters is not a mere imitator.

Briefly then my thesis is this :—that the true vocation of the Anglican Society is to labour, gently and quietly but untiringly, for unity—unity in the congregation, unity in the whole Catholic Church and especially unity in the Anglican Communion, a unity which finds both its root and its supreme expression in Christian worship.

N.P.B.

ECCLESIOLOGICAL NOTES.

My article on the Choir Habit in the last number of the *English Catholic* was reviewed at length in the "Guardian", and a correspondence started which is still running, and in which the majority of the writers gave me their support.

It is to be hoped that before we have twenty-seven Sundays after Trinity again (which will not be till 1951), the muddle that took place this year will have been prevented by a definite rubric. Neither the old nor the revised Prayer Book gives definite direction whether the collect, etc., of the 6th Sunday after Epiphany is to be used on the 25th Sunday after Trinity, or the 26th. The Scottish and Irish Prayer Books agree in directing that the Collect for the 5th Sunday after Epiphany is to be used on the 25th Sunday after Trinity, and the Collect for the 6th Sunday after Epiphany on the 26th Sunday after Trinity, when there are twenty-seven Sundays, and this was followed by the S.P.C.K. But kalendars published by Messrs. Mowbray gave the opposite direction. It is most annoying and confusing when one finds different collects, etc. in use in different parishes ; the same thing occurs when Lady Day is transferred, but then, since the 1928 Prayer Book gives definite directions, there is no excuse for disorder : the day is transferred to the first available Tuesday.

The pedantic trick of reading the Preface thus, "O Lord Holy, Father Almighty," has been spreading in the last few years, and ought to be promptly made to cease. We all know that the corresponding part of the Roman Canon is "Domine Sancte, Pater Omnipotens." But it is the Prayer Book which has authority for us, not the Roman Canon ; there is nothing sacrosanct about the text of the latter, it is not even a quotation from Holy Scripture. (If we are to correct at our own discretion every mistranslation, why not say "Glory to God in the highest and on earth peace among men with whom He is well pleased" ? for the official text is

certainly a mistranslation of St. Luke.) But the misplacing of this comma is not only without authority, it is bad English; one cannot say "Lord holy," I doubt if there is a case of this inversion in all English literature. It ruins the rhythm of the sentence; Cranmer was a master of English rhythm, and to alter his work, for no reason but to show that one has read the Roman Canon, is a barbarism. Can it be that some people resent the application of the words "Holy Father" to anyone but the Pope? If so, let them look at St. John xvii, 11.

A valuable reform in the Revised Prayer Book, which is seldom used, is the substitution of "Because there is none other that ruleth the world" for the ambiguous "Because there is none other that fighteth for us." The latter might mean "Since we have no support but Thee, and we have little faith in that, give us peace." The possibility of such a double meaning is most undesirable; and the official text is also open to the objection, that it assumes that God fights for us, which we have not always had a right to assume. But the assertion that "there is none other that ruleth the world" is most desirable in these days, when so many doubt it!

C. B. Moss.

THE PRIMITIVE ANAPHORA AND THE 1928 CONSECRATION PRAYER.

III. Analysis and Commentary on the 1928 Prayer.

The 1928 Eucharistic Prayer is not an attempt to substitute one formula of "Consecration" for another. Consecration is surely, God's answer to the prayer of the Church, whatever form of words the actual prayer may take. The Church alone has authority to alter or modify the Liturgy.

The 1928 Eucharistic Prayer is a noble effort to restore to the Church of England a prayer based on traditional and primitive lines; while at the same time it takes into account the temperament and outlook of twentieth century people. It is little use our longing for the days of the early church, or the mediaeval period. We live in the twentieth century, and our worship, while based on the best traditions of the past, must be a living worship and not merely the relics of antiquarian research.

It will be noticed that a heading or title has been placed before the Sursum Corda in the New Liturgy—"The Consecration"; this is perhaps the first step towards recovering the earlier and larger conception that consecration begins with the Sursum Corda. It will be observed too, that the Prayer of Humble Access has been shifted to a more suitable place; coming as it did in the 1662 Liturgy after the Sanctus, it interrupted the true flow of the Great prayer itself from the Sanctus to the "Consecration" and brought the minds of the worshippers down from the adoration of God in the Sanctus with an irrelevant suddenness to the recollection of their own shortcomings and unworthiness.

It is obvious that a place must be found for considering our shortcomings and unrighteousness; but surely this is best found amongst things of a like nature, in the penitential section of the Liturgy which precedes the great central Prayer.

So now, in the New Liturgy after the Sanctus, the Eucharistic prayer is immediately taken up and continued by the celebrant with the words "All Glory be to Thee, Almighty God our Heavenly Father"—the idea of Glory being of course a continuation of the theme of the Sanctus "Glory be to Thee, O Lord Most High." Having first praised God for the creation of the universe—"heaven and earth are full of Thy Glory"—the prayer then proceeds to glorify the Father for sending the Son to redeem the world, through His death upon the Cross; thus the prayer proceeds in chronological sequence to the command which the Son gave the night before He suffered, including, of course, the actual words of command to continue the act. These words are, of course, our authority for what we do in this act; just as His words "Go, teach all nations and baptize them in the Name of the Father, etc.," are our authority for baptism, and the authority is naturally quoted in each case. But neither utterance is in itself the *Consecration*; we cannot tie Almighty God down to any set of words, however sacred their associations may be.

The 1662 Consecration Prayer is unfortunate in the abrupt manner of its conclusion after the Lord's actual words of command, "Do this in remembrance of Me." The conclusion at this point makes the prayer rather bald and sad, in that it

dwells rather too much in the atmosphere of the Upper Room the night before the Death of Jesus. The ancient consecration prayers regarded the Holy Sacrament as not only a memorial of the Passion and Death of Christ, but of his whole work, culminating in the Ascension and High Priestly Intercession of our Lord. The 1928 prayer has brought back this uplifting doctrine, because after "Do this in remembrance of Me" the prayer immediately continues with the thought of the Resurrection and Ascension. So we find ourselves back in the larger and more joyful atmosphere of the early Church with its dominating theme of the Victorious and Living Lord; rather than the dead Jesus of Good Friday.

It seems natural that after mentioning the redemptive work of the Son, culminating in the triumph of the Resurrection and Ascension, we should make mention of God the Holy Spirit; that He may come upon this act of Holy Church to-day, just as He did at Pentecost.

As he filled the Church then, so we pray that through this great and holy mystery He may fill the Church to-day, uniting this offering on our earthly altar with that of the perpetual offering and intercession which our great High Priest makes in the Heavenly place; and without which our Eucharist could have no purpose or meaning. It is through the Glorified and Ascended Lord that the Church lives; and in a sense, in the Great Prayer of the Eucharist we are lifted up to Christ in the Heavenly Realm.

As already argued, this prayer is the prayer of the whole Church—not of any individual priest, or for that matter, of any local congregation. So, having made the memorial of the work of the Son and uniting it with His heavenly intercession to-day through the Holy Spirit; at this juncture the prayer asks that the benefits of His work may be available for the whole church —"We and all Thy whole church may obtain remission of our sins and all other benefits of His Passion." Here we have the thought of the departed brought back into the centre of the Liturgy; the prayer is indeed the prayer of the whole church.

But the redemptive work of Christ will be frustrated and of no effect unless the church offers *herself* on the altar along with the memorial sacrifice of the work of our Lord—"And here we offer and present, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice" the prayer continues. St. Augustine said, "If therefore you are the Body of Christ and members, your divine mystery is set on the table of the Lord; you receive *your* mystery, to that which *you* are, you answer Amen." This idea of the church offering herself along with the offering of Christ is of very great importance, because the Eucharist thus becomes a corporate act, the people who are the members of the Body of Christ—His church that is,—lay themselves on the altar along with His perfect sacrifice. Thus, the church, which is His Mystical Body, becomes united with the *sacrament* of His Body. So we have the bringing together of the two ideas of Corpus Christi—the church as His Mystical Body, and the sacrament of Corpus Christi. Thus, the Church is consecrated as well as the sacrament.

At the act of Communion the Church receives herself back again strengthened and refreshed after having been purged of the dross, because of her union with her Divine Head in this great Mystery. But the Church must first offer herself along with her Divine Head before she can be fortified with the heavenly good.

We cannot, because of our unworthiness, approach God—"Not weighing our merits" —but we dare to unite ourselves with our perfect representative and approach God through *Him*. Thus, the prayer is the summing up of all Christian prayer, which approaches the Father "Through Jesus Christ our Lord." Since we may approach God the Father through Him who is the only *True* Son of God—Sonship being His by right and nature—we become the adopted Sons of God; we are only Sons through Jesus Christ, the only begotten Son of God who assumed our nature. So, through union with *The* Son, we become Sons of God and can thus call God "Our Father." Thus the Lord's Prayer coming after the Consecration Prayer, justifies our calling God "Father." Having pleaded the work of the *True* Son of God, and identified and united ourselves with it, we make bold to use the privilege to which our adopted relationship entitles us.

Such, are the thoughts underlying the Great Eucharistic Prayer of the 1928 Liturgy. Doubtless it could be improved as nothing conceived by human thought is perfect. The use of it over a considerable period will show that any blemishes it may contain are as nothing compared with the largeness and breadth of devotion which make it immeasurably superior to the 1662 Rite.

ADDENDUM.

The writer desires to express his indebtedness to two well known members of the Alcuin Club for their kindly help and criticism in connection with the three articles that have appeared on the 1928 Consecration Prayer.

The following short bibliography is appended for those who would like to pursue the subject further.

W. H. Frere : " The Anaphora," S.P.C.K.
Charles Gore : " The Body of Christ," John Murray.
Brilioth : " Eucharistic Faith and Practice, Catholic and Evangelical," S.P.C.K.
Hicks : " The Fulness of Sacrifice," Longmans.
Linton : " Twenty-Five Consecration Prayers S.P.C.K.
Arnold : " Anglican Liturgies," Alcuin Club.

C. E. POCKNEE.

THE ALMUCE.

BY NEVIL TRUMAN (Author of " Historic Costuming," " The Care of Churches," &c.)

Lord Davidson, late Archbishop of Canterbury, wore the furred almuce on several occasions, the type being that of a long narrow scarf of grey fur reaching below the knees. With so distinguished an example of obedience to the Canons and Rubrics of the English Church, it is not surprising to find that the almuce is being revived in several Chapters, and it is hoped that this will increase.

It was at first adopted as a protection against draughts in the unwarmed churches of the middle ages, and was a head cowl. Later it became a hood with short pendant wings like a judge's full-bottomed wig. In the middle ages it was a deep collar of fur over neck and shoulders with the two long pendants in front, as may be seen on many brasses. It survived well into Elizabethan times.

Almuce and hood are cognate and alternate and cannot be worn together, both being forms of the same garment. According to custom any cathedral chapter may fix the material and colour, but it should be ample in shape and folds if it is to be of beauty.

There is some confusion nowadays between the Almuce, the Hood and the Tippet or Scarf. The almuce is the same as the hood. The tippet is the same as the scarf. Either one or the other should be worn, but not both. Modern custom however allows the hood to be worn with the scarf. Bishops should not wear the hood with the chimere. All are choir vestments. Bishops and canons wore almuces of grey squirrel fur : rectors are believed to have worn a brown lining instead of grey fur (according to some), but the generally accepted belief is that the rectors wore black stuff or black silk linings.

As regards the tippet, bishops wore them in sable ; graduates in black silk ; bachelors in degree wore black stuff ; and non-graduates of stuff. The 1604 Canons order the tippet to be worn by graduates and non-graduates and the usurpation of this by dignitaries is entirely without authority. How did it happen ?

MODERN MISTAKES.

During the Church Revival, English clergy saw in France stoles being worn in choir at all services, owing to a Gallican peculiarity. They therefore did the same, but the dignitaries, who were unaffected by reform, did not and still retained the black tippet. So the stole became " high " and the tippet " low." With the increase of knowledge the mistake is being rectified and the tippet is again rightly worn by all clergy.

It follows that dignitaries have no distinguishing marks unless they restore their proper garment—the almuce—nor, indeed can an ordinary cleric be distinguished from a choirman or organist unless he wears his proper garment—the scarf. It is this feeling that is bringing about the much-needed restoration of these dignified and beautiful garments but, unless they are cut on ample lines their folds will not give that play of light and shade which is so marked in portraits of Warham, Cranmer and other divines.

Moreover, canons have the right to wear their almuces in all places and their use should not be restricted to the cathedral church alone. Such restriction defeats its own object since it prevents a dignitary having a distinguishing mark in a parish church.

THE ALMUCE.

Bishops—Grey squirrel fur lined, worn with rochet, cope and mitre.

Canons—Grey squirrel fur lined, worn with surplice.

Minor Canons—Other material and colour.
Lower Clergy—Black stuff or black silk.

THE TIPPET.

Bishops—Sable, worn with rochet and chimere for non-liturgical offices and sermons.
Graduates—Black silk (by modern custom worn with hood).
Bachelors—Black stuff (by modern custom worn with hood).
Non Graduates—Black stuff.
Almuce and Hood are cognate : Tippet and scarf are cognate.

MODERN REVIVALS.

St. Endellion Collegiate Church.

Grey fur cape reaching to the elbow, edged with many short tails of fur, with a roll collar of the same from which hangs the almuce hood (not that of a degree) lined with scarlet silk. The cape opens down the centre and centre edges are prolonged into long tails to knee length.

Revived by Father Frere, C.R., Bishop of Truro.

Southwell Cathedral.

Black cloth cape edged top and bottom with a roll of grey fur. Cape fastened down centre. Lining not shewn. No tails.
Revived by the Chapter at the instance of Canon Williams, Vicar of Muskham.

Truro Cathedral.

Modelled on the almuce of the canons of Malines. Pale blue silk (in honour of Our Lady) lined with black. Almuce hood at back. No front opening, but almuce slips over head. Cape shaped.

Instituted by Father Frere, C.R., Bishop of Truro.

Liverpool Cathedral.

Modelled on the almuce of a figure in Halsall Church. Black edged with grey fur and lined with sandstone red. Shaped like a scarf which spreads out somewhat on the shoulders. The archdeacons (not members of Chapter) wear it without fur.

Instituted by Dr. Dwelly, Dean of Liverpool.

In all cases these are worn in the same form, summer and winter, by all canons, whether in their cathedrals or in other churches, at all choir offices and sermons. Roman Catholic Canons (like English judges) change their silk capes to fur ones in winter.

Readers can do much to restore this beautiful and fitting robe by urging the practice in their diocesan conferences, chapter meetings, etc., and by correspondence. It is a tardy recognition of the labours of our dignitaries, and their legal due.

SOME PRECEDENTS.

The distinction between the cope and the almuce lies in the fact that the former was originally a protection against rain (pluviale) while the latter was a covering for warmth. The almuce came into fashion later than the cope. "The black, or canon's cope, worn on all ordinary occasions by the parish clergy in choir, was of the same shape as those of silk worn by the rulers of the choir, except that it was scantier and of serge or other material" (Chambers' *Divine Worship.*)

"The canon's cope was a simple choir robe of black cloth, worn at ordinary services, permanently sewn up at the neck though open from the breast downwards, so that it passed over the head. It was not ornamented." (Macalister. *Vestments.*)

"The canon's cope was not the silk cope with which everyone is familiar. Probably because the canon's cope was plain it fell into disfavour with ordinary clergy, who could wear the decorated copes instead. But the canons stuck to their black copes through it all." (*Catholic Encyclopedia.*)

A THEORY.

Writing elsewhere on this matter I entered into interesting correspondence with Canon d'Arcy, Vicar of Worksop Priory and brother of the late Primate of Ireland. His theory is that the canons modified the form until it became a tippet of silk or stuff which they wore over their shoulders down to the waist. Apparently the sides of the cope were left, as pendants to serve as strings to tie round the waist, considering that the robe was worn outdoors as well as in.

The ordinary clergy then modified it till it became a scarf. In the Irish Church a distinction is still made between the wode black canon's scarf and the narrower priest's scarf. It follows then that the canons were right in retaining their broad black scarf and that they did not usurp the rights of ordinary clergy in doing so, since the proper garment for the latter was the narrower version.

I should be glad of comment on Canon d'Arcy's theory which is original. I have not been able to confirm it from any ancient monuments or illustrations. The canon is emphatic in support of my main point—

that dignitaries must have some distinguishing mark, and as medieval usage is clear, his post-reformation theory is of less importance than it would otherwise be.

I sincerely trust that my readers will do whatever they can to restore the almuce in their respective dioceses and collegiate churches.

LITURGICAL NOTES.

The Prayer of Humble Access.

Surely the Prayer of Humble Access "We do not presume . . ." is one of the loveliest in our English Order for the Holy Communion, and to a peculiar degree it has undoubtedly endeared itself to all those who frequent the altar. With some of its roots back in the Old Testament (see Daniel ix, 18), at least the main burden of the prayer must have been known, in a latin form, to Archbishop Cranmer, and it is no doubt his translation of it that was introduced, not directly into the First English Prayer Book of 1549, but into the *Order of Communion*, that separate little office in the English language which was issued by authority in 1548 to be used within the Latin Mass for giving communion in both kinds to the people immediately after the priest's communion. This Order was, in fact, one of the earliest steps taken by the Reformers in this country to encourage frequent communion—to ensure that the Liturgy of the Mass should no longer be maimed by the absence of communicants, but that the "gazers" should become partakers—and it consisted, broadly, of the present Invitation ("Ye that do truly"), the Confession and Absolution, the Comfortable Words, and the Prayer of Humble Access, together with the Words of Administration. These were, in fact, a compact form for the immediate preparing of communicants to receive the Holy Sacrament.

Then came the First English Prayer Book of 1549, into which the *Order of Communion*, practically whole, was incorporated immediately after the Canon or Great Eucharistic Prayer. Again, it was a preparation for communion.

With 1552 came the great disruption of the central Eucharistic Prayer.

For a moment let us turn aside and recollect that from primitive times the heralding of the Great Eucharistic Prayer had always been "Lift up your hearts," from which there had flowed a continuously Godward stream of thought through the Preface ("Therefore with angels . . .") and Sanctus, to the solemn rehearsing of God's mighty acts in redeeming man (". . . .who of thy tender mercy didst give thine only Son . . ."). Such was the very essence of the solemn opening of the Great Eucharistic Prayer, an unbroken unit.

What happened in 1552? A deliberate attempt was made to break up the unity of the Eucharistic Prayer. That which had hitherto been a whole became scattered into separate fragments. In the process, Sanctus became detached from its corollary, the "Consecration Prayer," and into the resulting gap was dropped the Prayer of Humble Access, beautiful but irrelevant *at that moment*, and itself separated from its natural context. There it remained, in our 1662 Prayer Book, and has continued until 1928.

Turn for one moment to the Revised Order of 1928 where the Prayer of Humble Access has been set back in its old position, and it will be seen immediately how entirely satisfying Sanctus develops into "All glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy . . . ." There is no sudden drop from the heavenly places of Sanctus to a concern with our own unworthiness from which it is difficult again to climb to the heavenly praise. Rather, the revised order is like the unfolding of an argument, and "We do not presume" is no part of such an argument; thoughts of humble approach come more logically either before the actual tasting of the divine mysteries in Communion, or before embarking on the Great Eucharistic Prayer (which in the 1928 Rite is marked *The Consecration*). To the latter position the Prayer of Humble Access has now been restored. It is with its own.

Once we have recognised the perfect continuity of thought between Sanctus and that which we usually call the "Prayer of Consecration" in our more commonly used Rite of 1662, it becomes clear that anything placed between these two, whether Prayer of Humble Access or the Benedictus with which convention has led us to conclude Sanctus, is an interruption of thought. It has been suggesed that in the making of prayer books, the printers might well set the Prayer of Humble Access in smaller

type, so as to show that it is, so to speak, "in brackets." Unfortunately they are not allowed to do so, but the thought may be useful to us as humble worshippers: it may suggest the idea that the Prayer is, as it were, a momentary looking back ("I am not worthy") after having set our hand to the celebration of the heavenly mysteries when we were bidden "lift up your hearts."

J.H.A.

THE ELIZABETHAN SETTLEMENT.

iv. The Puritan Challenge. (*Cont. from p.44*)

4. The Sects: and the beginning of Independency.

This was a new and very important development; not a definite comprehensive system, alternative to the existing regime, like the Presbyterian proposals of Cartwright and Travers; but just sheer congregationalism, including all sorts of extravagances. And let us remember that this led directly to Oliver Cromwell and the great Civil War of the following century. The executioners of Charles I were Independents, not Presbyterians.

(*a*) To begin with, there were various strange Anabaptist bodies, meeting in conventicles quite early in the reign: "The Family of Love" which appeared in 1568, and certain people called "The Libertines," and the followers of a certain Hacket, who regarded himself as a new Messiah. The prevailing notion of all these people was the idea of the personal inspiration of the Holy Spirit, which of course later found magnificent expression in the Quakers.

(*b*) Real Independency began, however, with two gentlemen named Brown and Barrow. Brown was a Cambridge man, who founded a congregation at Norwich about 1580; and the Brownist bodies maintained their existence, although the Bishop of the diocese fell upon them at once, and the State was quick to suppress anything savouring of separatism. Five Brownists were executed between 1583 and 1593, and 59 petitioned for release from various London prisons in 1592. But Brown himself deserted them. He migrated to Holland and Scotland in turn, and finally in 1586 conformed and became Rector of Achurch. Fuller says he never preached, "though he took the profits thereof," and also that he died as late as 1630, in Northampton jail, where he had been committed for striking the parish constable, who had come to demand the parish rate. So he must have been an odd person.

His mantle, such as it was, fell on the other man Barrow, who is notable only for his work, "A brief discovery of the false Church." published in 1590, though written far earlier, and for the fact that he was arrested for libel in 1593, and executed the following year. One notices the violence of his language, which seems to have been common to all the sectaries of the time. He discourses in this vein:

"Is this old rotten liturgy their new songs they sing unto the Lord with, and for his graces? May such old, written, rotten stuff be called prayer? May reading be said praying? May such apocrypha trumpery be brought into the Church of God and there read and reverenced . . .?"

And he has hard things to say of Oxford and Cambridge, which are described as "cages full of unclean birds, of foul and hateful spirits . . . having the same popish and idolatrous beginning that the colleges of monks, friars, nuns, and those vermin had . . ." and so forth.

(*c*) *Similar in style are the Martin Marprelate Tracts*, a series of rather humorous and vulgar satires directed against the Bishops about 1588—9. This is the kind of thing:

". . . . But, brethren bishops, I pray you tell me; hath not your brother London a notable brazen face . . .? I told you Martin will be proved no liar in that he saith the bishops are cogging and cozening naves . . .' The last Lent there came a commandment from his Grace into Paul's Churchyard that no Bible should be bound without the Apocrypha. Monstrous and ungodly wretches, that to maintain their own outrageous proceedings thus mingle heaven and earth together, and would make the Spirit of God to be the author of profane books. . . ." (Martin Marprelate, the Epistle, 1588).

The Government took this all seriously, and the chief author of the Tracts, John Penry, was executed in 1593. An interesting sidelight on this phase of the Puritan movement may be found in the story of Fawsley Manor, a country seat in the Cotswold

country. This is the description given in one account of the district :

" Fawsley has been the home of the Knightleys since the time of Henry the Fifth. Hampden's son-in-law, Sir Richard Knightley, was one of the leading spirits in the councils of the Parliamentary leaders at Broughton before the Civil War. Similar gatherings at his invitation took place at Fawsley, and here, remote from prying eyes, his father, Richard Knightley, Esq., and himself would entertain such guests as Hampden, Pym, St. John, Lord Saye and his son, Nathaniel Fiennes, Lord Holland, and the Earls of Bedford, Warwick, and Essex. This was not the first occasion on which the Puritan tendencies of the family had been manifested. Another Sir Richard, who succeeded to the estate in 1566, took an active part in the agitation against the Bishops, which gave birth to the rabid Martin Marprelate controversy. He even went so far as to allow one of the private presses of the agitators to be set up in his house, and ' The Epitome,' one of the Marprelate manifestoes, to be printed here. For these proceedings he was cited before the Star Chamber and fined £2,000, but thanks to the friendly offices of Archbishop Whitgift, the fine does not appear to have been enforced."

II.

Such, then, was the Puritan attack, varied in form and pointing the way to the controversies of the following century. We must now see, *in conclusion, what was the response of authority, in Church and State.* And we may divide this into three divisions :

1. The Regulations of the Primate.
2. An Act of Parliament.
3. A theological treatise.

1. We have seen something of the character of Archbishop Whitgift. When he succeeded Grindal in 1583, he immediately began a vigorous coercive policy against the Puritans—so vigorous in fact that Parliament protested. These were the sort of things he laid down :

" That all preaching, reading, catechizing and other such-like exercises in private places and families whereunto others do resort, being not of the same family, be utterly inhibited . . ."

" That none be permitted to preach or interpret the Scriptures unless he be a priest or deacon at the least, admitted thereunto according to the laws of this realm."

Parliament rightly saw that this protected lazy and ignorant conforming clergy, while it excluded and persecuted men with sensitive consciences, who were nevertheless perfectly capable of exercising spiritual functions outside the regular ministry. They framed a Petition to the Bishops, which is very courteously worded, and besides advocating means " for the better increase of knowledge of such as are employed in the ministry," they ask " that it may please the said reverend fathers to extend their charitable favour to such known godly and learned preachers, as have been suspended or deprived for no public offence of life, but only for refusal to subscribe to ' certain recent regulations ' ; and that ' they may at least be set at liberty to preach where they may be hereafter called.' "

That is interesting as showing the attitude of influential laymen as early as the 1580's; and we may notice the deferential tone they adopt towards the Bishops, in strong contrast to the violent language of fifty years later.

Moreover, when in the same year 1584 Whitgift proceeded to issue further lists of questions to ministers, even old Lord Burghley (the former William Cecil), the staunchest supporter of the Settlement, was moved to write a letter to the Archbishop :—

" It may please your Grace, I am sorry to trouble you so often as I do, but I am more troubled myself, not only with many private petitions of sundry ministers, recommended from persons of credit for peaceable persons in their ministry, and yet by complaints to your Grace and other your colleagues in commission greatly troubled ; but also I am now daily charged by councillors and public persons to neglect my duty in not staying these your Grace's proceedings so vehement and so general against ministers and preachers, as the Papists are thereby generally encouraged, all ill-disposed subjects animated, and thereby the Queen's Majesty's safety endangered . . . But now, my good Lord, by chance I am come to the sight of an instrument of twenty-four articles of great length and curiosity, found in a Romish style, to examine all manner of ministers in this time, without distinction of persons. Which articles are entitled, Apud Lambeth, May 1584, to be executed ex officio mero, etc. . . . Which I have read, and find so curiously penned, so full of branches and circumstances, as I think the inquisitors of Spain use not so many questions to comprehend and to trap

their preys. I know your canonists can defend these with all their perticels, but surely, under your Grace's correction, this judicial and canonical sifting of poor ministers is not to edify or reform. And, in charity, I think they ought not to answer to all these nice points, except they were very notorious offenders in papistry or heresy. Now, my good Lord, forbear with my scribbling. I write with the testimony of a good conscience. I desire the peace of the Church. I desire concord and unity in the exercise of our religion. I favour no sensual and wilful recusants. But I conclude that, according to my simple judgment, this kind of proceeding is too much savouring of the Romish inquisition, and is rather a device to seek for offenders than to reform any. This is not the charitable instruction that I thought was intended . . . It may be, as I said, the canonists may maintain this proceeding by rules of their laws, but though omnia licet yet omnia non expediunt . . .

Your Grace's at commandment,
Primo Julii, 1584. W. Cecill.

2. The Act against Seditious Sectaries, 1593.

We have just seen that the attitude of leading laymen to the Church authorities was not very sympathetic; at least it was critical. But the Marprelate libels provoked a temporary reaction in favour of the Bishops, and this Act of Parliament was the result. It gave the Government statutory powers for dealing with the Puritan extremists, and it transferred the odium of suppression from the Bishops to the Common Law Courts. Its terms were stringent:

"That every such person so offending as aforesaid; and being thereof lawfully convicted, shall be committed to prison, there to remain without bail or mainprize until they shall conform and yield themselves to come to some Church, chapel, or usual place of common prayer."

And those who were really irreconcilable were to abjure the country.

3. The Work of Hooker.

Far more permanently effective than the Articles and interrogatories of Whitgift or any Act of Parliament was the work of Richard Hooker.

I have given some account of his life and work in an earlier number of this magazine (Summer, 1930). It will suffice therefore to summarize briefly the contribution he made to the kind of argument we have been considering in these present articles.

To begin with, there is a sweet reasonableness about all he writes, a suavity which stands in the greatest contrast to the spiteful vulgarity of most of the controversial literature of the time. He combines English prose at its finest with a really devout religious mind. His defence of Church music is typical, and we might all study with profit to-day what he has to say about the Sacraments, urging men "to give themselves more to meditate with silence what we have by the Sacrament, and less to dispute of the manner how;" or when dealing with those who object to ceremonies, he pleads that "the rare perfection of a few condescend into common imbecility."

Then, more definitely, he turns the edge of the Roman position by showing the continuity of the English Church with the historic Catholic Church. "To reform ourselves is not to sever ourselves from the Church we were of before; in the Church we were and we are so still."

Much more fully, he deals with the Puritan attack, not only upon ceremonies, services and Church practices, but particularly upon Church government. Such government, he says, was not stereotyped once for all in the pages of the New Testament; to reproduce the Apostolic Church is "neither possible, nor certain, nor absolutely convenient." "Christ hath commanded prayers to be made, sacraments to be administered, his Church to be carefully taught and guided—but the method and means are subject to the decision of the Church from time to time."

In short, Scripture is not all-sufficient in the way Puritans imagined it to be; it contains all things necessary for salvation, but we only receive the Scriptures on the authority of the Church, and the authority of the Church is to be tested by Reason.

Finally, he deals with the Elizabethan Settlement as such, i.e. the relation of Church and State in the Act of Supremacy. He defends it on the ground that Church and Commonwealth could and can be ideally identified. The "civil" is not necessarily "secular." And as regards the Royal Supremacy, "That Kings should be in such sort supreme commanders over all men, we hold it requisite, as well for the ordering of spiritual as of civil affairs."

This was the mediaeval point of view adapted to the particular needs of the sixteenth century; for alike in mediaeval and in Tudor times the whole of society was nominally Christian, and Christian kings shared with Christian priests the direction and control of Christian people. Moreover, the passing national needs of the sixteenth century evoked a temporary enhancement of the royal as against the strictly ecclesiastical power in the State. To-day we view that century in its proper historical perspective. The problem of Church and State in the twentieth century is altogether different.

V. L. JOHNSTONE.

KINDRED AND AFFINITY AS IMPEDIMENTS TO MARRIAGE.

REPORT OF THE COMMISSION APPOINTED BY THE ARCHBISHOP OF CANTERBURY.

It is not too much to say that apparently a principal aim of most modern Commentators in the Bible is to ascertain the minimum of its contents which must be received as authentic. In like manner the aim of committees and consultative bodies on Christian beliefs and morals seem to be to minimise as far as possible the restraints laid by these on human thought and action. It is of course a strong temptation to adopt the conclusion that one is not committed to laws or beliefs, the upholding of which is inconvenient or unpopular.

The Report of the Commission on Kindred and Affinity as impediments to marriage shews these fashionable tendencies.

The seventh article of Religion states "Although the Law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any Commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which we called Moral." This pronouncement was not a novelty invented by those who drew up the Articles of Religion. The first conclusion of the Commission is "We do not hold that Leviticus XVIII contains the law of God on this matter binding on all peoples at all times." For a proof of this statement we are referred to the Chapter of the Report dealing with the Old Testament evidence. On consulting this we find in the first place the conclusions of present-day critics of the Pentateuch accepted as authoritative, regardless of the consideration that they may be quite unfashionable with future generations. In the next place there seems to be given no solid support for the dogmatic assertion of the Commission. They go on to say that "the Law of the Hebrew State . . . is as much capable of revision in the interest of a better understanding of God's Will as the various provisions of the Mosaic Law, which our Lord criticised." But our Lord's "revision" of the moral laws of Moses were all in the direction of strictness and higher morality, not of laxity. Moreover, He said, "Think not that I am come to destroy the Law or the Prophets: I am not come to destroy but to complete. For verily I say uuto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the Law, till all things be accomplished."

The second conclusion is: "We think that the prohibitions of Leviticus XVIII were intended to be exhaustive," and "we reject in short the argument from 'parity of reason.'" The only ground for this opinion appears to be the practice of Jews in later times down to the present day, and they dogmatically assert that these specified "prohibitions are not aimed specifically at the Patriarchs (as has been held)," but nothing is said to justify this assertion.

Conclusion 3. They reject "the argument derived from the words 'the twain shall become one flesh,' that a man's relations are for the purpose of marriage prohibitions to be reckoned just as if they had been his relatives by blood." This statement seems to rest upon a very positive assertion based on purely subjective grounds. There is no reason why we should prefer this opinion of theirs to that of St. Basil, for instance.

Again, it seems to be assumed that because multiplication of prohibitions became intolerably elaborate in later ecclesiastical law, we are at liberty to abandon as many as seems good to us.

The Commission mildly state that "In the 15th Century Popes began to dispense from some of the prohibitions contained in Leviticus, notably those forbidding marriage with a brother's widow and a deceased wife's sister." They are careful not to mention that the author of the new practice was the infamous Borgian Pope Alexander VI.

The Commissioners say that if a widower has a home with only two bedrooms, "it will be for the good of all concerned if he marry his dead wife's sister." Yet on the next page but one they quote the maxim "Hard cases make bad law," and on another page they quote St. Basil as saying, "Do not, my good man, make the aunt the step-mother of the little children." Such an action ignores universal human experience.

When we consider the tradition of the Church, the weighty arguments, and the eminence of the theologians and others which have supported our present Table of Prohibitions for centuries, one might have expected more diffidence from the Commission in putting forward their revolutionary proposals.

BOOKS RECEIVED.

"BENEDICT XVTH." Father Rope. [Catholic Book Club.]

"CHRISTIAN CRISIS." M. de la Bedoyere. [Catholic Book Club.]

"THE CASE FOR FAMILY ALLOWANCES." Eleanor F. Rathbone. [Penguin Special.]

"THE REAL COST OF THE WAR." J. Keith Horsefield. [Penguin Special.]

"DIOCESAN CHRONICLE, Missionary District of the Philippine Islands."

CORRESPONDENCE.

To the Editor of the *English Catholic*.

THE ART OF THE CHURCH CRAFTSMAN. (From a Correspondent).

SIR,—Some months ago I called at a house pleasantly situated in the Close of one of our most lovely English Cathedrals. It was obvious from the outside that the house was old and mellowed, but a great joy awaited me inside. For as soon as I stepped over the threshold I saw a magnificent 17th century staircase which spoke of the superb craftsmanship of a former age.

I was led, however, through to the back of the house to a building with a long low window that opened out on to a pleasant garden. But as I glanced through the window my eye at once caught the outline of flying buttresses, and a spire that is one of the glories of English Gothic. Here, under the very shadow of the Mother Church of the diocese, I realized what was meant by the church being the Patron of the arts. Centuries ago bands of craftsmen built and furnished our English churches; experts in every branch of church art—woodwork, masonry, metalwork and glass. Later came the dark ages of craftsmanship from which we are now emerging.

I saw in the workshop in which I stood, as it nestled under the very walls of the Cathedral, a symbol of the renewed interest the church has taken in recent years in the encouragement of true craftsmanship. Looking round the workshop I noticed several "Ornaments" in the process of being completed—a processional cross, a chalice, and a sanctuary lamp.

Work in gold, silver and copper involves a great many delicate processes. The original hand method begins with "raising," as they term the shaping of sheet metal into curved or angled forms. By the use of wooden mallets and a polished steel stake behind the sheet to give a point of rest, a sheet of silver is gently moulded with infinite care into the shape of a cup. Suppose it is to be the bowl of a chalice. The foot and stem have also to be "raised," and the knop half-way up the stem, by which the chalice is held and balanced, is usually made as a separate part. Then the parts have to be mounted and soldered together with silver solder.

The fine smooth gleaming finish is obtained with a variety of processes. There is first of all "burnishing" with a polished steel tool. Then comes "buffing" on a machine polisher known as a "mop"; in conjunction with this process oil, crocus and rouge powder are used.

A well-known finish for chalices and other ecclesiastical metal work is what is known as planishing. This gives that slightly broken surface one associates with pewter. It is hammerwork, hammering with a polished steel hammer, with a polished steel stake as backing to the silver object. When it is done by an expert it imparts great vitality to his surfaces.

These are only a few of a hundred processes of moulding, beating and smoothing that go to the making of the silver and gold ornaments of the church. There are also the decorative as well as the constructive processes. Chasing is done with a special hammer and a great variety of punches, and for this stage of the work the object is usually placed on pitch, which offers a firm, but not too firm resistance to the blows.

Repoussé work is a variation of chasing—knocking up the metal from behind. Other forms of decoration can be obtained with silver wire.

As well as pure handwork, a craftsman in these days also employs machine work of a highly skilled type. The bowl of a chalice may be "spun" on a lathe instead of being raised entirely by hand. There is a strong resemblance to work on a potter's wheel about the spinning process.

But some of the old processes and methods cannot be bettered. In the middle ages, an amalgam of mercury and gold was made and applied as a soft paste, and the mercury burned off later. This process is still employed for the highest kind of gilding, e.g., for the interior of a chalice bowl. Modern methods of gilding, such as the electrolytic, have their use but the old mercurial method is still unrivalled for permanence.

The craftsman does not despise modern methods if these are found to be better than the older ones. Like his mediaeval forbears, the true craftsman avails himself of every method where individuality may be displayed.

The English Liturgy.

Sir,—In *The English Catholic* for Spring of this year you drew attention to "A new Setting of the Holy Communion for the English Quarto Altar Services 1662 and 1928." It is surely a poor affair for its sacred purpose at the Altar when compared with such an artistic production as "The English Liturgy." But perhaps it is only what can be expected so long as the ridiculous copyright business stands in the way and gives the privileged presses a monopoly.

I had some correspondence with Messrs. Rivingtons on this matter, and in a letter dated November 26, 1929, they stated—*re* "The English Liturgy"—"A part has been prepared and printed incorporating the Alternative Communion service, etc., from the 1928 Prayer Book, but this cannot be sold or distributed in any form until permission is given. We cannot say when this is likely to be published."

Nothing further happened, so, after waiting more than nine years, I communicated with them again and received the following reply dated Jauuary 23, 1939:—"The Communion Service for the 1928 Prayer Book has not been published with "The English Liturgy" nor is it now likely to be."

Apparently permission could not be obtained. I wonder if the Anglican Society could bring pressure to bear on the holders of the Copyright to grant Messrs. Rivingtons permission to publish their production.

Yours faithfully, H. P. Mathers.

Norbury Rectory, Ashbourne, Derbyshire.

"Theology," October 1940.

Comment *on Theological* Periodicals.

IV. Partisan. In this class there is a manifest absence of anything representing the central Anglican tradition; readers of *Theology* cannot by now be unaware of the great and urgent need to use the Press "ad propagandam fidem." At the moment the Church of England, as I know it, is poorer in this direction than many of its parties. The nearest attempt to a Christian paper for the average, not uninstructed, layman is the thin quarterly, the *English Catholic*, in which we find a good article on the "Anaphora" by the Rev. C. E. Pocknee; but for the rest the atmosphere is too militant, and though it militates for the right things, it seems to be at the moment baying at the moon.

R. G. Lunt.

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